



A most godly instruction

and very necessarie lesson
to be learned of all chri-
sten men and womē,
before they come to
the Communion of
the bodie & bloud
of our sauour
Christe
Iesus.

Compiled by Ri-
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Saint Peter sayeth that
oure aduersary the de-
uyl, lyke a royinge lion
goeth aboute sekynge
whom he may deuowze. So that
his erneste studie and purpose is
euer fixed, other wpth fierce cru-
elty oꝝ with pleasaunte suggestiō
oꝝ wpth importune hote tempta-
cion, to allure and entise man, to
disobeye goddes lawe, whereby
he myght brynge man, into lyke
misery and eternall peyne where-
in he nowe iustly suffereth. But
if he can not attayne his purpose
by these meanes befoze declared:
then he transfigureth and chaun-
geth hym selfe, into an Angell of
lighte, and pretendeth to set forth
and maynteyne religion, takynge
some text and parte of holy scrip-
ture to bee hys whole authoritie
pꝛinciple & ground. So that bryn-
ginge and allegynge for him, the
he

.i. Peter. 5

Mat. iiii.

holye scripture: no man shall mis-
struste any disceyte or euyl in hys
proceedinges, and then moste cra-
ftelye he interdeth to disceyue e-
uen as he entended to disceyue
Christe, coluring hys inalyciouse
entent, with authorities of holye
scripture. Even so he wyth lyke
disceyte and policy and wyth no
lesse malice towardes man (hear-
inge thys promysse of Christe, He
that eateth my fleshe & drinketh
my bloude dwelleth in me and I
in him) hath inuented the doctrin
of transubstanciacion, of breade
into Christes naturall body, and
of wyne into Christes naturall
blude, by force of certayne wordes
spoken by the priest.

And so by the clerenes of the
wordes spoken by a priste: wyll
perswade the Ignorant people,
wyth lyke sonde opinion where-
with y Caparnites wer led, to be-
leue

leue that they myghte eate Chri-
stes fleſhe wyth theyr teeth, and
dryncke and ſwallowe Chriſtes
bloude wyth their throtte, frome
the whiche groſſe opinion Chriſt
perſwaded the ſaide Capernites
to leaue, ſayinge. Dooe theſe my
ſaynges offend you: What and
you ſhal ſe the ſon of man aſcend
wher he was befoze. It is the ſpi-
rite that quickeneth, the fleſhe
profiteth not any thing. The de-
uell not wythſtanding this doc-
trine of Chriſt, wherby he taught
the ſpiritual earynge of his fleſh
and drynkinge of his bloud, hath
ſowed this falſe doctrine of tran-
ſubſtanciation, in the hertes of
greate clerkes byſhops and of
other ſpiritual paſtours, and wit
tye babes of the worlde, that by
ſuche teachers, and highe powrs
the people myght be led, & taught
to truſte, that they had ſufficient-
ly

ly eaten Chyestes fleshe, whē they
haue eaten the sacramente, wpyth
their teth & trustyng to þe gros eat-
yng with their teth: thei shuld not
enquire, nor serch, for anye godly
and spirituall eatyng of Chyis-
tes fleshe, by sayeth, whereby it
myght be profitable to their sou-
les, for the which entent and pur-
pose all sacramentes, were insti-
tuted & ordeyned, that is to fede
the mynde, and not the mouth, to
comforte the soule: and not the
body, and all this false doctryne
of transubstanciation the deuyl
hath enduced thow the clernes
of these wordes spokē by the pōp
sayyng, this is my body, although
that thow all the holpe scrip-
tures, where they entreate of sa-
cramentes, they ever call sacra-
mentes by the same name of the
thinges wherof they be sacramē-
tes, as it appereth the. xviij. of Ge-
nesis, where circumcision is cal-
led

led goddes couenaunte, whiche
was but the sacramente thereof,
and in the .xii. of Exodus where the
Easter lambe, was called the pa-
flower of the Lord, which was but
a sacrament thereof. And the Cha-
lice is called the newe testamente
which is but the sacrament ther-
of, yea Christ is called, syn, which
was onely the sacrifice for synne,
And therfore Christen reader be
not disceyued by the cleannes of
the wordes, but confesse and trie
the scriptures, by other places of
holy scripture diligently readdyng
this litel treatise folowing, wher
in y^e shall find, I trust a spiritual
eating of christs flesh & drinking
of his bloude, taughte by the pri-
matie churche and the auncient
holy fathers, whiche dyd write of
the same, before the deuyl hadde
corrupted the holy scripture with
false gloses and wicked interp^ret^r

fections. And thys I commytte
the gentle reader to almyghtye
GOD who geue the hys spirite
whereby thou mayste haue
the true vnderstandynge
and swete taste of his ho-
ly wo;de and spirituall
eatinge of hys flesh; e
to thy spiritual co-
moditie and eter-
nall healthe of
thy soule.
Amen.

First it is to be noted, that all
Sacramentes aswell of the
olde lawe as also of the newe
lawe: were instituted and ordey-
ned of God to put vs in remem-
braunce of his most louing bene-
fites and most mercifull kyndnes
shewed and done vnto vs. Which
benefites, these sacramentes tho-
rough gods worde doe offer vnto
our mindes and not to our senses
and we receyue the said benefites
by faythe, into oure soules, and
not wyth our senses into our bo-
dyes. Sacramentes be of such co-
ditions and nature, that they ha-
ue in them two thinges to be con-
sidered, the one is an outward vi-
sible thinge, which pertepneth vn-
to the bodyly senses and is also
receiued therby. The other thing
is not perceyued nor receyued w-
any bodily senses, but as a pure
and mere spiritual thing, a bene-

A.ii. fite

Este done by God vnto mā, pettef-
nyng only vnto the soule, whyche
spiritual benefite is geuen & done
by god vnto man: because it shold
be had & reteyned in cōtinual me-
moire of the chystiā man. These
outward & sensible thynges, were
instituted and ordeined to sygni-
fie & represent the same, hauing
in nature a ppropertie and condi-
cion somewhat cōfirmable & lyke
to expres, and represent the thing
which they declare and signifye.
As bzead hath a natural pproperti
to fede, cōfort, and sustain the na-
tural bodi: so Chyistes bodi betrat-
ed and his bloud shed for the re-
mission of our sinnes: feedeth, cō-
forteth, and susteyneth, the soule
of the chystian man, bought in-
to greate feare and sorowe, with
the paynt of the multitude and
greuolnes of his sinnes. Which
hungreth and earnestlie thyrsteth
for

for the iustice of God, and remission of hys sayed synnes. And if these thynges be well noted and pondered, it wyl cause to cease contention moued about the manner of recepyng of the sacramēt for all chirstean mē muste condescend and agre, that euery faythfull Christian, (thorough Gods word in þe sacramēt, dūlie to him exhibited and ministred, doth eat and receyue bi faith in Gods promyse, Chyistes fleshe and dryncketh his bloude. So that þe thing is not in contention. Whether we eate Chyistes fleshe, or dryncke hys bloude or no in þe Sacramēt but the forme & maner of eatyng Chyistes fleshe and drynkyng his bloude is in cōtenciō. For some of the clergie strue slowly, and teache vngodlie that we should eate and receyue Chyistes naturall ebodye wyth our teth, drynke and

swallowe hys bloude wyth our
mouth and throte affirming veri
grossely Chyistes natural bodie
so to be naturally realle, and bo
deli present, in the sacrament ther
of, and that euerie man whych re
ceyueth the sacrament, receyueth
also the natural bodie of Chyist:
be he neuer so wicked & vnfaith-
ful. An other sort of teachers, pre-
ach, & receiuing of the sacrament,
wyth our mouth and chewing it
wyth our teth: we eate not noꝝ re
ceyue Chyistes natural bodie: and
drinking and receiuing the wine
wyth our lippes & throt, we drink
not Chyistes bloude, except we
faithfully and constantlie beleue
Chyistes bodie to be betrayed for
vs: and his blood to be shed for &
remission of oure synnes, For the
mouth (saye they) receyueth not
noꝝ tasteth, anie other thing then
bysade and wyne. But Chyistes
bodie

body staine & his bloud shed for
the remission of our sinnes (which
is the spirituall gyfte and grace of
God geuen to vs in the sacramēt)
the soule eateth and receyueth by
fayth to his great spiritual com
fort, cōmoditie, and pꝛofit: and the
mouth: cannot receiue, noꝛ tast it.
Foꝛ cōfirmacion wherof, thei say
that man consisteth and is made
of a bodie and of a soule, the bodi
is a natural and a materiall sub
stance, which is fed with natural
and corporal sustenance, & noꝛ p
shement. And the soule of man,
(which we cal the spirit & mynde)
is a spiritual substaūce which cā
not eate noꝛ receiue anye bodelie
meat & sustināce. Foꝛ the soule
being a spiritual substaūce, hath
no teth mouth noꝛ stomacke, to re
ceyue oꝛ degest anie suche bodelie
sustināce, foꝛ that which entreth Math. xv.
into the mouth defileth not the
A. iiii. soule

Soule (which is in the inward mā)
saith Christ. So in lykewise, that
whiche entreth into the mouthe
profiteth not the soule (beyng the
inward man) which cānot receiue
it So that the sacrament, which
(ȝ vngodlie sai) bi vertue of gods
word spoken by the p̄iest, is tur
ned into the natural, recall, and
cozpozal bodie of Ch̄istes natu
ral substance, leauyng ȝ nature
of b̄ead, is yet such a natural sub
stance that cānot enter into the
spiritual soule, by bodeli eatyng
and receyuyng thereof with ȝ
mouth. For our soule is nourished
fed, & liueth bi the spirit of Ch̄ist
and not by the bodeli eatyng of
his body with our teeth. For in ȝ
maner of eatinge with the teeth,
Ch̄istes flesch profiteth not (saith
Christ) It is his holy spirit that
quickeneth and maketh vs aliue,
for spirit liueth not but bi the spi
rit

cit of Christ. For whosoener hath
the spirit of Christ, y^e same is Christ
P^{er}es saith Paul And as touching
this bodeli eating of Christes bo
die, with the teeth of men, it disse
reth not from the fond & vngodly
opinion of the Capernaites reher
sed in the .vi. of Ihon. Which
hearyng Christ say: I am y^e bread
of lyfe and the bread which I wil
geue you is my fleshe. And fur
ther he sayd, excepte you eat my
flesh, & drinke my bloud you shal
not haue life in you. They sayde,
this word and sayng is veri hard
Who can heare hym: how can he
geue vs his flesh to eat: For thei
thought that he woulde haue ge
uen vnto the, perceles, and gob
bettes of hys natural, and bodily
flesh to eat with their teeth, and
to haue let out part of hys natu
ral bloud for them to drinke. Euē
lyke as some of our clergie grosse
lie

lie (and no lesse fondlie) imagine
and without any feare of God, or
worldlie shame preache, the same
And althoughe Christ louyngly,
myndyng and wyllyng to teache
them, the profitable and spiritual
eatyng and drynkyng of his flesh
and bloude, sayde: doo these my
wordes offende you: what and yf
you shall see the sonne of manne
ascende where he was before: The
spirit quickneth, the flesh profite-
teth not. Yet this his answer, did
nothyng teach them the godlye
and spiritual eatyng & drynking
of his naturall flesh and bloude
because as Christ sayd there were
som of them which did not beleue
So that without true belese no
man can eate Christes flesh and
drynke his bloud, and then he ea-
teth and drynketh it spirituallie
to his godly profite. Also if the sa-
cramēt be turned into Christes
natural

John. vi.

tural and real bodie (as the most
part of oure cleargie vntrolie do
preache, & teache .) then it weare
also reson, that the same natural-
and reall bodie should also be re-
ceiued and perceiued with our se-
ses . For Chyistes natural bodie
al though it be nowe glzified and
immortal, yet it is not so spiritu-
all that it is inuisible, and that
proued Chyist, when after his re-
surrectiō he appered vnto his dis-
ciples, sayng. Fele and se a spirit Luke, xxiii
hath not fleshe & bones, as you se
me haue. Wherfor doubtles if his
real, and natural bodie, were cor-
porally present in the sacramente
it sholde be both felt, and sene. Be-
cause selynge, and feinge, be two
naturall properties, declared by-
Chyist, whereby a naturall bodie
is perceiued and knowne to be vi-
sible and to occupie place. For as
saint Augustine sayth to **Darda-**
num

Heb. xii. xlii.

num. That doubtles Chyistes natural bodie is in heauē. For saith he, take from bodies the rōume & space of places: and they shalbe no where, and if thei be no where, the thei shal not be. Wherefoze, if his naturall bodie were in the sacrament: it must nedes occupie rōume and place in the sacramēt, euen aswell as it doth in heauen or aswell as anye other naturall substance occupieth place. And the Chyistes bodie, beyng and occupieng place in heauen: cannot also in one tyme, occupie place in the sacrament. For hys naturall bodie cannot occupie two places bothe at one tyme. For Chyist is like vnto vs his reasonable creatures in allthyngs (except onlie in syne) But our bodies after our resurrection shalbe visible: wherefoze doubtles Chyistes bodie shal also be visible, wherfoeuer it be present.

pretet. O: clese he hath no natur
tal bodie But a shadow, o: fanta
sticall bodi which is Marcians
heresye. Chzist also saith, you shal
hane poze folkes alweis with you *John. xvi.*
but me you shal not haue alwaig
wth you. Also Iesus knowynge
that his howze was come, that he
should go to his father. How shal
he go to hys father (excepte in his
humanitie) which euer was pre
sent with his father in hys God
head: Also S. Peter in the Actes *Act. iii.*
sayth, repent and turne you, that
your synnes may be done awaie.
That when the tyme of rest shal
come from the syght of the lord,
e he shal send him which is prea
ched vnto you Iesus Chzist, whos
the heauens must receyue, vntyl
all thynges whiche were spoken
bi the mouth of the prophetes be
fulfylled. Also Paul sayth, as of
ten as we shal eate of the b:ade *1. Co: xii.*
and

and drinke of the cuppe, we shall
shewe the death of the Lorde vn-
tyll he come, whiche wordes (vn-
tyl he come,) declare to be spoken
of one that is absente, and not of
one that is presente. Wherefore,
doubtles Chrestes naturall body
is absente, in heauen, and not pre-
sent in a corporall presence in the
Sacramēt of the aultare: which
is no dyscomeforte, nor hurte to
vs, that hys naturall bodie is
presēt in heauen. For as the sone
in sommer whē he is most highest
and distaunt from vs workethe in
the earthemost effectuousli, and
yeldeth hys vertue most feruent-
lye and abundantlye vpon all
earthellie thynges: so in likewise
Chrestes natural bodie although
he be in heauen most distaunt frō
vs, yet not withstanding he wor-
kethe in hys people most effectua-
ouslie & geueth hys grace most
abun

abundauntli to vs as he himselfe
wytteneth to hys apostles say-
yng, it is expedient and necessarie
that I go from you to my father.
For yf I shoulde not goo to my
father, the hollye ghoſte shoulde
not be sent to you. Therfore ſeing
that ſo many holi ſcriptures wryt-
tes that Chriſtes naturall bodye
is in heauen and alſo that it is
no dyſcomodie nor hurt to vs þ
it ſo be I truſt euerie good chriſti-
an man, wyl holde hym content
and ſatiffied. And on þ other par-
tie yf we shoulde graunt chriſtes
naturall bodye weate ſo preſente
in the ſacrament that the breade
were chaunged into hys naturall
bodye and the wyne into hys na-
turall bloude leaunge þ nature
of breade: then bothe the godlie &
wycked, the faythful and alſo the
vnfaythfull ſhould eate Chriſtes
naturall bodye & drynke hys na-
turall

John. xvi

Augustin
vpo the. xx
vi. treatise
of Iohn.

Iohn. vi.

turall bloude which is agaynste
all the aunciente wyrters, that
make a diuersitie betwxt, the ea-
tyng of the sacramēt, & the recey-
uing of the thyng represented by
the sacrament. The godlye and
vngodlye receyue the sacramente
saye they, but the thyng represen-
ted in and bi the sacramēt, which
is Chyestes bodie broken and his
bloude shed out for the remission
of our synnes: no man cā eate ex-
cepte the faytheful by fayth. Also
Chyist saythe that he is the bread
of lyfe whych came from heaurn,
yf a mā eate of that bread he shall
lyue euerlastynglye. And he that
eatethe my fleshe and drynke the
my bloude, hath the eternalle lyfe.
Whych wordes cannot be verifis-
ed nor trulie spoken of the eating
of the sacramente. For many eate
that to their eternal dāuacion.
Whych by

by Chyistes wordes of his promi-
ses made vnto vs, they could not
do, if the breade were chaūged in-
to Chyistes naturall bodye. Also
if the bread & wyne be not chaun-
ged into Chyistes naturall body
and bloud, bi the word (as in ded
they be not but the substaunces
remayne in their nature) yet, yf
we hearing þ promises of **GD**
declared vnto vs, that his bodye
was betrayed for vs, & hys bloud
shed for the remission of our syn-
nes, beleue the same, and receiue
þ sacramēt: we then eate Chyistes
naturall body and bloude in spi-
rit and sayth to our euerlastinge
lyfe, although, we beleue not any
maner of transubstantion of the
bread into Chyistes naturall body
and the wine into Chyistes natu-
ral bloude. But by such transub-
stantion the receyuer of the sacra-
ment should also receiue Chyistes

body and bloud. If the bread and
wyne were chaūged into Chyistes
natural body & bloud, And the as
I haue sayd, the most wicked Iu-
fidents myght, (eating the Sacra-
ment) eat also Chyistes fleshe and
drink his bloud which is not onli
against the saynge of the blessed
martyr S. Ciprian, Hillarius, and
saint Augustine: but also against
the sayenge of Chyiste, whych
sayth, he that eatethe my fleshe,
and drinketh my bloude, he dwel-
leth in me, and I in hym, whych
no vnfaithfull can dooe. For as
Chyist sayth the seruaunt dwel-
leth not in the house for euer.

¶ Therefore the faithful beleuer
in Chyist is sure to eat Chyistes
fleshe and dryncke his bloude, to
his eternall health, although he
neuer beleue any such grosse tra-
substanciacion: And the vnfaith-
ful, can neuer eat his flesh (as
saint

Saynt Augustine saith, he why
 che eateth my fleſhe, and drinke-
 eth my bloude, he dwelleth in me
 and I in hym. This is therefore
 to eate that bread, and dryncke þe
 dryncke, to dwell in Chriſt, and to
 haue Chriſt dwelling in him. And
 therfore he which dwelleth not in
 Chriſte: & in whom Chriſt dwel-
 leth not, doubtles eateth not Chri-
 ſtes fleſhe nor drinketh his bloud
 although to his iudgment, he eate
 the ſacrament of ſo great a thing.
 Alſo þe ſame doctour ſaynt Auguſt-
 tine again ſaith, truly this bread,
 requirerh the hongre of þe inward
 man. For bleſſed be they whych
 hungre and thyrſte for righteouſ-
 nes, verily to beleue in hym, that
 is to eate the liuing bread: he whi-
 che beleueth in hym, eateth muſi-
 bli and is filled becauſe he is muſi-
 ſibly borne againe.

Auguſtin reb
 treatiſe vpon
 John

Auguſtin. 2. re
 bi. treatiſe
 vpon John

Therfore doubtles, the ſpirits

tuall eatynge of Chyistes bodye,
(which is to beleue in him) is on-
ly þe godli eating of Chyistes, flesh
and drinkynge hys bloud, and not
thys outwarde bodilpe eatynge
wyth theyr teeth, sayne they ne-
uer so craftelie. This false tran-
substantiacion which repugneth
agaynst all the auncient wyters,
and also agaynst the holie scrip-
tures whiche be declared by the
L. Cor. x. mouthe of Paule, sayng, I wyl
not byethen þe be ignoraunt,
that all our fathers were vnder
a cloude, and all passed the sea,
and all were baptised in Moyses,
and in the cloude, and in the sea,
and all dyd eate one spirituall
meate, and all dranke one spiri-
tuall drynke, they drancke of the
spirituall rocke, whiche folowede
them, the rocke trulie was Chyist
And if our fathers before Chy-
stes incarnation, and we that be-
leue

kenne now: do eate one spiritual
meate & drinke one spiritual drinke
(but our fathers dyd not eate
Chrystes naturall, and reall bo-
die, nor drynke hys reall bloude,
whych, two thousande yeres af-
ter was not incarnated, nor had
any naturall bodie) therefore we
do not nowe eate hys reall bodie
in hys bodelie presence, in the sa-
crament, as these by ther trāsub-
stantiation pretende. For we eate
the same that our fathers did eate
whych eating was by faith. Ergo
even so muste we eate by faythe
Chyistes fleshe and drynke hys
bloude in the sacrament, and not
wth our teeth reallie, if we wyl-
bee saued by the eatynge of Chy-
stes fleshe & drynkyng his bloud
as they were.

All the auncient wryters wryt
and teach that we eate Chyistes
bodie and drinke his bloud in the
sacra-

· Sacrament, in a myſticke; that is
in a ſimilitude; which cannot be
eſtimated really, for they be con
traries for to eate a real thing is
with the mouth to eate naturallie
the ſubſtance, but al myſteries be
receyued & eaten wth the mynde
and not by anye bodelie meanes
And therfore the ſacrament is cal
led of moſt auncient writers, Pa
nis miſticus; A myſticall breade
which was ordeyned to feede and
comforte the ſoules, and not for þ
bodie.

upon the. vi.
John the xvi.
homelie

¶ Chryſoſtome ſayth that Chriſt
gaue vs no ſenſible thynges but
rather inſenſible thynges, & thoſe
thynges which were inſenſible or
ſpirituall thynges.

¶ Sepul Ambroſe upon the .xii.
chapter of the fyrſt to the Corin
thians, ſpeakynge to them why they
ſhoulde receyue the ſacramente,
ſaith that they ſhoulde iudge with
them

them selues that it is the Lorde
whose bloude they drinke in a mi-
sterie, whych bloud is a witnes of
the benefites of god. Also in his
booke of the sacramentes, he say-
eth because we bee deliuered by
death of the lord we remembering
the same, in eatyng & drynkyng
do synynfyie the deathe of o lord

¶ Also Eusebius saythe because
he would take away his body out
of our syghte, and carry it aboue
the starres, it was necessary that
in this time, he should consecrate
for vs the sacrament of his bodie
and bloude, that it might be wor-
shipped in a mystery, which was
offered for our synnes.

¶ Also Chrysostome saythe yf it
be so perelous to occupie the halo-
wed vessel into a priuate vse in
whome christes verie true body is
not but the mystery of his bodie
is conteyned: howe muche more

B.iiii.

cught

The xi. Hom
pon the .v. of
Mathew.

19 Calm. lxxx
viii.

ought we not to geue the vessels
of our bodies to the Deuyll that
he maye do in the what he wyll.
¶ Also Seynt augustine saithe
you shall not eat this bodie whi-
che you see, nor drynke þe bloud þe
they shal mede whiche wil crucifi-
me, I haue comended vnto you
a sacramente spirituallye vnder-
stande which shall quicken you
and althoughe it be necessarie to
be celebrated, and done visiblye
yet it muste be spirituallie vnder-
stande, wherfore doubtles there
is no suche fonde transubstancia-
cion, as our cletgie (whiche can
not vnderstand a peccune þe godly
a spiritual eating of christis flesh)
haue grossly imagined. But þe god-
ly a profitable eating is by faithe
as I haue declared, wherein there
is not requited any transubstan-
ciacion: But in thys transubstan-
ciacion, Satan hath broughte
his

hys wycked wyll and purpofle to
paffe whyche is that ther was ne
uer fo godli a thing bi god ordet-
ned fo; mā whiche þe Deuyl hath
not other obscured, o; made darck
the fame by chaunging the ryght
vfe thereof, into an abuse, o; ta-
kyng away, the vertue comodite
and p;ofet of þe thing, leauing the
name in estimation, o; els peruer-
tyng the thyng whiche was o;-
deynged of God, to be most godly
and p;ofytable to manne, that
thzough the abuse thet of, it is be-
come most wicked and damnable
to man. As fo; a lamentable ex-
ample in this beggery and Anti
chzistian-transubstantiation, it is
to manifest, wherein some of our
Cleargie, haue most wickedly &
blindly taught the people of this
realme, that they shoulde beleue
that in that they receiued the sa-
crament, that they wythout any

doubte dyd eate Chyistes fleſhe &
dryncke hys bloude, becauſe (by
vertue of the worde ſpoken bi the
prieſt) the bread is chaunged into
Chyistes naturall fleſh and bloud
wherefoze receiuinge and eatyng
the bread they ſhoulde eate Chri-
ſtes fleſh and bloud whiche they
dyd nothyng leſſe. And ſo were
ledde to a falſe and fayned fayth
to truſte to haue by eatyng the
ſacramente eternall lyfe, euen for
þe workes ſake, or becauſe they eat
it with their teeth whiche onely dyd
not profit them but alſo waſt their
vttre dānation becauſe they recey-
ued it wythout fayth.

Now Chyiſten reader, I
truſt thou perceiueſt, that
in euery ſacrament. Ther
be two thinges to be conſidered,
the one is the viſyble ſubſtance,
whych is offered, to the ſenſes, &
by and wyth the ſenſes, we maye
re-

receyue and ble the comoditie of
it. The other is, the Inuisible
grace, and libetall gifte of God,
whych by the visible substance &
the promyse of god, vnto þ same
Joyntely pronounced, is represent-
ed and geuen to al them þ faith-
fully, and constantly, beleue the
same promesse. This spirituall
gifte of god, is Chyestes body bro-
ken and his bloude shedde, for the
redemption of our synnes, whych
spirituall gifte, bycause it is gi-
uen to vs by godes liberal pro-
mes & It can not be otherwise re-
ceyued, but of a spirituall herte,
and that thow, and by, saythe
onely, in þ same promesse Suche
faythefull beleuers doubtles do
eate Chyestes fleche and drynke
his bloude in spirite and truthe:
That is to saye receyue all the co-
moditie and profet of all Chyestes
passion, death, resurrection, and
ascension

ascension, whych is, remission of
synnes, and eternall lyfe. In the
receyving of this sacrament we
professe not onely to be faythfull
warriars agaynst the deuyl, the
worlde, and the fleshe, but also to
be lyuely membes, of Christes
mysticall body, wherof Christe is
heade: wherfore aboue all thinge
we must be circumspecte & wel-
ware, þ̄ we defile not oure selues
wyth any fylthy lustes & synnes
wherby we shoulde be become a-
fylthy, croked, and rotten, mem-
ber wherof our head Iesu Christ
shoulde not reioyce, but rather be
a shamed, and so worthe to be cut
of from the body. And then euen
as þ̄ brynch of þ̄ tree whē it is cut
of from the tre, receyvethe noz ta-
keth any moze sappe iuyce oz na-
tural moystnes of the tree, and
therfore withereth, dryeth and
becometh deade, apte only for the
fyre. In like maner if we thow

once obstynate perseuerance in
synne, be deuided from god, as þ
prophets Esai & Hieremy saith & Hieremy. v.
be no mysticall mebre of Chyistes
church his mysticall body: then
can we receiue, no more fauoure
grace no: lyfe, from Chyiste, but
shal widder, die, and be apte only
fo: the Hell fier vntyll it pleaseth
god of mere mercy and grace, E-
uen as it were by his grace and
infynite power, & no lesse by hys
myracles, contrary to our nature
to grasse vs newly into Chyistes
mysticall body, & endeue vs with
his, new and heauenly spirite. Of
the other parte if we be fapthfull
marris of Chyist, and strue co-
stantly against the deuel, þ world
and the fleshe, and beleue fapthe-
fully that by and thowm Chyiste
we shall overcome the same, we
shall doubteles be accepted and
reputed and taken before god as
his

his naturall membres, euen fleshe
of his fleshe & bones of his bones
Such as he cā not but loue, che-
rishe, and fauoure, for who dyde
euer hate his owne fleshe, but did
Ephes. xi. nourishe & cherishe it: saith Paule.
Seing thou that we be his natu-
rall membres euen fleshe of his
fleshe and bones of his bones: as
Sinne hell and death could not
preuaile, agaynst Christ: So cā
they not preuaile agaynst vs, nor
wythholde vs from Christ, for
we be one wyth Christ, & we must
nedes be where he is, accordyng
Iohn. xvi. to the prayer of Christ in the xvi
of Iohn saying. Holy father kepe
thē in thy name whome thou hast
geuen me, that they maye be one,
as we be, father whom thou hast
geuen to me I will, where I am
that they be with me, that is to be
in heauen, & to haue eternall lyfe
as Christ therc saythe, father the
houre

houre cometh, clasp thy sonne,
that thy sonne may clasp thee, as
thou hast geuen to hym, power o-
uer all flesh that all, that thou
hast geue to him: he may geue to
them, eternall life. If we be one
wyth our head Christ, and in hea-
uen wyth hym to whome also he
hath geuen eternall life: Howe
can synne helth or deathe preuaile
agaynst vs, his liuely members.
Doubtles it is Impossible, wher-
fore let our earnest study, prayer
& laboure, be aboue all thynges,
to kepe vs in his mysticall body,
that we may be, liuely members
of the same, according as we pro-
fesse vs to be, by this holy commu-
nyon in this blessed sacrament of
his bodye and bloude. Be ye
diligently and circumspectly be-
ware what thou doest loke that
thou dissemble not, nor lye to the
holy gost, ther can be no greater
shame

Thame noꝝ offence foꝝ the, than to
pꝛofesse befoꝛe thy friendes & the
hole cōgregatiō, wꝛth thy mouth
countenance and behauiour to be
a faithfull Christian, And better
ly to deny the same in thy herte,
woꝛdes, & deades, And although
thou caust, thus colourably dis-
semble, and falselye disceyue, the
Christen congregation, yet canst
þ neuer deceyue Christe, whiche
knoeth þ inward & secret thoughtes
& fained imaginaciōs of thy
hert. Therfoꝛe I counsel þ Christe
sader, that thou humbly truly,
and diligently, examen thy lfe,
and consider well wꝛth thy selfe,
whether thou be, a constant war-
ry agaynst synne. þoue whe-
ther thou purpose earnestly, and cō-
stantly, so to continew vnto the
death, & all. whether thou haue
true peace and hertly vnfayned
loue, towarde al þ congregaciō
which

whych is most manifestly expre-
sed & signified by this sacramēt
of Chyistes body and bloud. And
the last, try thy selfe whether thou
beleue fayethfully to haue remi-
ssion of thy synnes and eternall
lyfe thow Chyistes passion and
death onely, and not by any other
merits of sayntes, prayes, or ho-
ly woikes of thy owne, or of any
other creature lyueyng or deade.
If thou be fully perswaded and
determined in all these thinges
befoze wyrtten, then mapest thou
boldely come to this holy table, &
to confirm thy fayth, receiue this
holy sacrament of Chyistes body
& bloud, for a erneste pledge
of eternall lyfe. Whych
graunte the that detely
bought the to reigne
wyth hym in eter-
nall glow

¶ J A J

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